and followed the flag to the Philippines. The Koran, the great law book of Mohammedanism, was taken by the followers of Islam to Mindanao and Sulu in the Philippine group. And the native customs of the Filipinos more and more became law to be respected. In time a Philippine common law was discernible.

The codes as now existing in the Philippines consist of the following: the Civil Code of Spanish origin, but amended by later statutes $ the Code of Commerce likewise Spanish-planned but pretty well superseded by more modern American-generated laws 5 the Revised Penal Code, consisting of the latest edition of the old Spanish Penal Code; the Code of Criminal Procedure, being General Orders No. 58 of the American Military Governor j the Code of Civil Procedure, enacted by the Philippine Commission and based on the laws of the States from which the various commissioners came, and the Revised Administrative Code, a codification of the local political laws. In addition, nearly five thousand laws have been enacted by the Philippine Commission and Legislature.

Aside from the codes and statutes, Mohammedan law is observed in some parts of the archipelago. The Moros have their own laws, partly customary and partly based on the Koran. The "Luwaran" *(luwaran* literally means selection) and the Sulu Code are the Mohammedan-inspired laws of most general application in Mindanao and Sulu. The authority of these Codes is held sacred, next to that of the

Koran, and guides the *Datus* and *Pandits* (priests) in their decisions.

Two efforts have been made to bring to public knowledge the scattered customary laws of the Islands. The most recent attempt along this line resulted in something worth while. Backed by the American Council of Learned Societies, a committee on Indonesian customary law was formed to conduct researches. The services of Dr. F. D. Holleman, a